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THE

# BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

At a regular meeting of the BAPTIST BOARD OF FOREIGN MISSIONS, at the Missionary Rooms, Boston, November 2, 1840, at which were present DANIEL SHARP, SOLOMON PECK, HEMAN LINCOLN, LEVI FARWELL, IRAH CHASE, JOEL S. BACON, NATHANIEL W. WILLIAMS, JOHN WAYLAND, RICHARD FLETCHER, BARON STOW, BENJAMIN SMITH, MATTHEW BOLLES, BARNAS SEARS, WILLIAM HAGUE, and CHARLES TRAIN, the following Address was *unanimously*\* adopted, and ordered to be printed and circulated.

### ADDRESS.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and coadjutors, to withdraw from the missionary connection in which they have been happily associated for many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard toward all who at any time have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the constitution, was to "send the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." For the prosecution of this one object the Board of Managers was created, and empowered to act on their behalf; and to this alone (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the operations of the Board down to the present moment been restricted. So deeply indeed have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable reaction should result therefrom upon the interests of this endeared and sacred cause.

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\* The Home Secretary, LUCIUS BOLLES, who was prevented by sickness from attending the meeting, having read the Address, has expressed his cordial concurrence.

Corresponding with the oneness of the object for which the Convention was organized, is the simplicity of the terms on which co-operation for its accomplishment may be proffered and received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprise alone, and justly appreciating the vast extent of the work and the demands which it would make upon the sympathies and resources of *all* benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, further than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble already alluded to, was the "eliciting, combining, and directing the energies of the *whole denomination* in one sacred effort." And it was with evident reference to this proposed universality of interest and effort that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination in the United States," etc. In accordance with this design of securing the widest possible co-operation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st. That the religious body or the individual be of the Baptist Denomination; and 2d. That the same shall have contributed to the treasury of the Convention a specified annual sum. For appointment to the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which co-operation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, *are* wholly irrelevant and should be steadfastly withstood, is evident not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the Board accountable for things done and not done, *in relation to all of which alike the Board has done nothing, because it had nothing to do.* With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present constitution act only to one end. As to all other intents and purposes, the Board can have power and will, only when first it shall have been endued with them by the Convention, from whom it emanates. The Board is the executive of the Convention: the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the constitution and laws which the Con-

vention has framed. And by provision of the same constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with all fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualifications for membership either in the Convention or the Board. What the qualifications are, as defined by the constitution, we have stated. The Board cannot change them; nor can it set them at naught. It has, in truth, no capacity to act in regard to them, further than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors—lying yet more widely aside from the sphere of their appropriate operations; and if in alluding to it they break the *silence* of their neutrality, it is only that by “defining their position” they may relieve the embarrassing uncertainty of brethren northern and southern, and secure to themselves, through the divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the *relevancy* of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form; nor, they may be permitted to add, within the scope of the General Convention, with its present constitution. There is, in fact, no body, ecclesiastical or civil, empowered to act in this particular on behalf of the churches interested. The churches are independent communities; they can exercise no authority over one another; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act,—and as individuals also,—in reference to this and other matters pertaining to church relations; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board; as such they acceded to it; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct, things that are disconnected; and, as men faithful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight and currency to their private opinions, nor, on the other hand, through the unseasonable and unseemly obtrusion of personal feelings do treachery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers to remember, that the enterprize in which we are engaged, for the dissemination of the Gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas! that,

after the lapse of so many years, during which a whole generation of the heathen have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of Heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Arracan, and the millions of China—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the Cross, our missionary brethren have been able to effect but little more than to secure their positions. They are too few to go up and possess the land. Their numbers are thinned by disease and death. They call upon the churches who sent them forth, for reinforcement and succor. Shall they call in vain?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope;—with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the north, from the south, and from the west, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influences shall have despoiled us, as *none will have estranged them from ours*;—with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsels disturbed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is “wonderful in counsel and excellent in working;” and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, “to strive together with us in their prayers to God,” that He may shed down upon all who shall be convened as their representatives on that eventful day the “spirit of love and of a sound mind.”

DANIEL SHARP, *President.*  
BARON STOW, *Rec. Sec'y.*

### Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

(Continued from p. 242.)

#### *Religious services in Chinese—Helps for conducting Chinese worship.*

Nov. 19, 1839. We have to-day been a little annoyed by a visit from a man professing to be one of the king's soldiers, with a feigned request from Chau Fâ, that some one of our company repair to his palace to meet thirty Englishmen. This statement appeared so suspicious, that instead of being followed by land according to his request, he was taken in a boat to Chau Fâ's, where he confessed himself in league with forty men, some of whom are in our employ, whose design was to plunder our houses. He received a

reasonable chastisement for his imposition, and is left in irons.

Dec. 22. Sabbath, and with the Chinese a feast day called *Tang Choie*. Our assembly at morning worship numbered as many as usual, but included several strangers, who listened with attention and engaged in free conversation at the close.

Jan. 12, 1840. The cold season is now imparting to us some new vigor of body and mind. Ther. to-day at 6 o'clock, A. M., 59°, at noon 70°, and at 6 P. M., 66°.

19. At the bazaar this afternoon we had an assembly of forty or more Chinese, who listened with apparent interest to the preaching of the word.

26. This morning at the chapel we read the second chapter of Ephesians, which afforded a subject for remark, especially the fourth verse, “God who



is rich in mercy," &c. to which the audience listened with inattention, and we hope with some profit. In the bazaar this afternoon our assembly was smaller than usual, about twenty-five, but the truth seemed to make some impression upon the minds of those present.

29. While absent from home this evening, one of the neighboring Chinese, who is in the habit of attending our family worship, had brought a number of his friends to hear the word of God explained; but instead of disappointing his associates by returning without witnessing the worship of God, he said that with the aid of the Holy Spirit *he* would read and try to explain a chapter in the bible, which he did, and then engaged in prayer and sung a hymn. There were present with him some of the domestics of the family, and one of the members of the church. We have at times a number of our neighbors at family worship, who are probably attracted by the novelty of the exercise, but who are thus putting themselves in the way of becoming savingly acquainted with Christ.

Feb. 2. This being the close of the Chinese year, we have endeavored to make some improvement of the occasion for the benefit of those who have attended worship during the day. In the morning the third chapter of Ephesians was read and explained, and I endeavored particularly to give the assembly some idea of the "unsearchable riches of Christ" alluded to in the eighth verse. The riches of Christ and earthly riches in several particulars were contrasted, and I felt, while surrounded by a little company of sincere worshippers of God and inquirers after truth, while at the same time the din of idol worship was sounding in my ears from without, that I could comprehend to some extent the words of the Apostle when he says, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

When going this afternoon to our worship in the bazaar, we passed lines of tables loaded with a great variety of provisions and little cups of ardent spirits arranged in a line of several dozens in number, all as an offering to their unknown gods. At the commencement of worship one of the king's sons, who is afflicted with monomania but who conducts himself very

respectfully, entered the room with his train of attendants, but finding that services in Chinese were unintelligible, they soon left without interrupting our exercises. The firing of crackers from almost every house in the bazaar was a serious annoyance at times, but on the whole we had an interesting season; and the few that remained during the whole service we hope may be benefited, and the many who looked in upon us had an opportunity of seeing the worship of God contrasted with the idol worship seen at every other door in the street. We close the day with a quiet season of family worship with a few of the school boys, who have voluntarily remained with us since the school was dismissed for the vacation.

March 1. Monthly concert. Present ten Chinese besides the school-boys, who listened to an account of some of the recent revivals in America, including the number baptized at several different places. These converts were particularly remembered in the prayers of the brethren, who also, after praying for their own countrymen and that the present hostile attitude of the English with the Chinese might give way to a spirit of peace and Christian love, offered their desires to God for his blessing upon the missionary societies now straitened for want of means to carry into effect their benevolent designs. There were about forty present at worship in the chapel this morning, and our little room in the bazaar was filled.

3. We have to-day been permitted to welcome a reinforcement to our mission circle in the persons of Mr. and Mrs. Benham of the A. B. C. F. M., which is the more gratifying to me from the fact that we are thus to have associates in the Chinese department, and which has for many months been represented here by myself and Mrs. Dean.\*

15. In consequence of a heavy rain this morning, an occurrence uncommon at this season, but few have attended worship to-day. At the prayer meeting the brethren were requested to make some remarks, when Chek Hwá said that he had been many years from his native land and felt himself to be a "pilgrim." Chek Heng said that he daily enjoyed peace of mind and happiness in the service of God,

\* A subsequent entry mentions the mournful death of Mr. Benham by drowning, April 6.

and that he had been recently much gratified in hearing that his aged father had reached his home in China, and that his friends manifested an inclination to listen to what he had to say on the subject of Christianity. Chek Lim remarked that he met with much opposition from those living in the same house with him, who were generally engaged in gambling and blasphemy whenever he entered his room for prayer and reading the scriptures. At the close of the service at the bazaar Chek Kok engaged in prayer with much fervency and with the understanding also. He has recently been employed in building a junk near our place, and finds a home in our compound and attends our family worship daily. Pé Chun (father Chun) is becoming infirm and childish, being more than eighty years old, but this is the first Sabbath that he has been absent from the chapel during many months, though he resides a mile and a half distant and invariably walks.

19. This evening at family worship seven Chinese beside those residing on the compound, were present. Some of these were this year from China, and one was a man of some respectability from Ayuthia. They listened with attention to the reading of the scriptures, and all bowed the knee with us around the family altar, and afterward remained and engaged in conversation.

20. We have recently printed a small edition of a book, containing "Prayers and Hymns," designed to aid in conducting religious worship among the Chinese. It contains thirty two hymns, and six forms of prayer, including the "Lord's prayer." The hymns were mostly written by one of the native members of the church here, who also assisted in putting the forms of prayer into Chinese idiom, some of which were also his own composition. They are printed on American paper, and with metallic moveable type. Our fount being defective in variety, the deficiency has been supplied, so far as required for the work alluded to, by cutting the characters on blocks of type metal, each of which forms a single character. The Chinese block cutter in our employ, having been employed in cutting in the same way the characters for Morrison's Dictionary, was prepared to cut the characters, so that they are not in most cases distinguishable from the characters cast from matrices. He has cast about one hun-

dred and fifty characters, making a variety of twenty five. These characters, though not required for the printing already done, are of frequent occurrence, and liable to be called into use in printing almost any tract.

22. At the chapel this morning were assembled twenty Chinese in addition to the members of the school. Seven of these were members of the church, five others are in the employment of the missionaries on the compound, and the remainder came for the purpose of joining in our worship. Some of the latter are habitual attendants on our religious exercises, and one or two of the number afford us some evidence of piety. The social meeting at noon was well attended and interesting, and the service in the bazaar much as usual. Morning and evening worship at our house is well attended, and some are making encouraging progress in Christian knowledge, but alas! for the hardness of their hearts, which refuse to yield to the truth.

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LETTER OF THE SIAM MISSION, DATED  
BANGKOK, FEB. 7, 1840.

*Disproportionate supply of books—Reduction of printing operations.*

At a meeting of the missionaries on the 3d of February, a resolution was unanimously adopted, in view of the great want of missionaries at the station, and the disproportionate amount of effort bestowed on the press compared with other departments of missionary labor—

"That the usual number of men employed in the printing department of the mission be diminished one fourth."

In further explanation of this reduction the missionaries subjoin the following remarks; intending thereby, as the attentive reader will observe, not to disparage the operations of the press and the judicious distribution of religious tracts and the scriptures, but, rather, to urge the superior necessity of preparing for and accompanying the distribution by the *preaching* of the word, a necessity painfully impressed on their minds by the fewness of the laborers in their mission and the discouraging prospects as to its enlargement.

We have been led to the adoption of this resolution, not from the fact that the Siamese, Chinese, Laos, Cambajans, Malays, Burmese and Peguans,

residing in this country, have all been supplied with Christian tracts, for in only two of these languages have we printed at all, and in those but a partial supply for the demand ; nor has it been for the want of matter prepared for the press ; neither because our printing exceeds that of other stations compared with the wants of the people ; but simply from the consideration, that with our limited numbers we are unable to carry forward other departments of the mission in proportion with present efforts in this, and with the hope that by a retrenchment in this particular, aid may be furnished toward sending out those candidates for missionary work who might come to our aid, but who are now detained in America for want of funds. We would be glad, instead of diminishing our effort in the printing and circulation of Christian books, greatly to increase the number of these important auxiliaries, provided we had men for corresponding effort in the teaching and preaching departments. But we would rather forego the advantage that might be expected from an increase of tracts, for the greater advantage of an increase of living teachers.

We have heard of the extinction of the early Asiatic churches, as it is said, for want of printed books to give stability to their faith and permanency to their Christian institutions : but if those early churches suffered from this cause, it was not in relation to the means for introducing, but for want of aids in *perpetuating* Christianity among them. Concerning the former, the example of Christ and the experience of the church have spoken the same language. We learn that our Savior, who had all power, and acted his pleasure in the selection of means for introducing the gospel into our world, went about in person teaching the people, and from the number who became his disciples he selected twelve with reference to preparing them to teach others, and propagate his doctrines through the world. In this work of preparation he did not give them the power of multiplying copies of the scriptures and religious tracts in the various languages of the world, which he might have done, but he qualified them to *speak* in other tongues, and commanded them, not to send tracts into all the world as the means of converting the people, but to go in person and “preach the gospel to every creature.”

Again, it is observable that extensive revivals of religion, whether in primitive or in modern times, have been effected not by tract distribution, but by oral preaching. Witness the preaching of Peter on the day of Pentecost, the preaching of Paul in Asia Minor, Greece and Rome, and the modern revivals of religion in the United States of America. It is also worthy of notice that the greater number of converts to Christianity, in connexion with missionary effort in later times, has occurred, not at those stations where the greatest number of tracts have been circulated, but among those portions of the heathen who have comparatively enjoyed a greater share of oral instruction, as for example the inhabitants of the Sandwich islands, and of Ceylon, and the Karens of Burmah. It may be said that among all these, books have been circulated, which is in fact the case ; but to a limited extent, compared with the circulation among some other nations who have afforded fewer converts to Christ. It may also be said, in truth, that these nations were prepared of the Lord to embrace the gospel ; but still, is it not too often forgotten in the estimate we make, that these portions of the heathen world have, in proportion to their population, enjoyed the oral instruction of more missionaries and native assistants than many others within the limits of missionary culture ? We read that the “field is the world,” and much of this field is a moral waste ; and while we are laboring for its improvement, may we not derive instruction from the agriculturist, who, instead of scattering his seed upon the wild forest, labors first to clear away and cultivate a little spot, into which he casts his seed, and which he watches and waters till it comes to maturity ; with the design of employing the fruits of this little spot to assist him in the subjugation and planting of the remainder of his territory. But instead of following this natural analogy in the cultivation of the moral world, many men of liberal hearts and the best intentions, in their zeal for God and warm desires for the final consummation of the world’s reform, have in their plans passed unnoticed the indispensable and self-denying work of personal instruction, and imagined that tracts pressed by steam and wafted on the wings of the wind to every nation under heaven, will soon introduce us all to the blessings of millennial glory.

We have the more freely suggested this subject to your notice from the consideration that the Board can act only as the almoner of the churches, and also from the conviction that those who contribute for the spread of the gospel wish their charities to be appropriated in that way which may most successfully accomplish the object, while we devoutly pray for a reinforcement of missionaries, and that the blessing of Heaven may rest upon those by whom they may be sent forth and sustained in the field.

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EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, APRIL 11, 1840.

*Visit to Phra Bât—Tracts distributed.*

Some notices of a previous visit to Phra Bât, or Footstep of Deity, by Mr. Jones, may be found at p. 257, of our last volume.

Having distributed tracts repeatedly in various parts of the city and its suburbs, I visited Bangplasoi and Angchén, where thousands of pages in Siamese and Chinese were put into the hands of numerous applicants. I have recently returned from a visit to Ayuthia (the ancient capital of Siam,) and Phra Bât. The latter place is 50 or 60 miles above Ayuthia, and a place of yearly resort for multitudes of the worshippers of Búdih. Favored by the light of the moon, brother Slafter and myself left home about half past one o'clock, and after ascending the Ménam some 10 or 15 miles, we stopped opposite to a Peguan temple. Here we distributed some Peguan books.—During the next 24 hours we passed a number of Siamese and Peguan villages. We frequently observed among the latter, persons engaged in brick making. The process was pretty much the same as in America; only instead of sand they used rice chaff for disengaging the clay from the mould. The chaff also assisted in more thoroughly burning the brick. The clay was obtained from the bottom of the river by diving for it. What they succeeded in grasping with their hands, was placed in a boat near by. The bricks are afterwards brought down to Bangkok and sold.

On reaching Ayuthia and beholding the vast ruins of ancient temples and crumbling walls, our thoughts reverted to the millions by whom they had been enclosed, and who worshipped in them;

then, as now, groping in the gloom of superstition and under the curse of God. Where are these multitudes now!—We stopped here but a few minutes, concluding to reserve the distribution of our tracts till our return from Phra Bât.

We left Ayuthia about 10 o'clock, A. M., and after passing a number of villages on the right and left, inhabited by Siamese, Laos and Peguans, we reached, about 11 o'clock at night, the landing spot for passengers to the place of our destination. Here we found a multitude of boats of various descriptions, large and small. Our men went immediately and engaged two elephants to take br. Slafter and myself to the sacred mountain, as the Siamese regard it. For these we had to pay 2 salungs 1 foonng each, or about 37½ cents an elephant. We took with us several thousands of pages of tracts to distribute on our arrival.

We arrived a little after daylight, distance about fourteen miles. As soon as it was found that we had books for distribution, and before we had dismounted from the elephants, we were surrounded by crowds of applicants. They soon compelled us, however, to seek a more quiet retreat. Seeing a splendid temple before us, situated on an high eminence of rock, we ascended by steps cut into the stone or earth, and entered. This we found to be the temple of Phra Bât. The floor, perhaps 14 by 20 feet, was overlaid with plates of silver about a foot square, soldered together, which made a pretty smooth floor. About the centre of this room was the pretended impression of the sacred foot of Gandama, occupying in the rock a space of about three feet in length, its greatest breadth being about one foot and a half. It was below the level of the floor about a half foot. Around it was built a little wall of plaister, extending above the level of the floor perhaps more than a foot in height. The sacred yellow cloth was placed over and around this wall of plaister. Worshippers who are able, are in the habit of purchasing gold leaf and placing it over the imprint as an act of merit. Others anoint themselves with holy water, as they call it. This they obtain from the impression, having been placed there by the priests. While looking at this folly and wickedness, I was asked why I did not worship. I told them I could not—for I worshipped the Lord Jesus Christ, who is the true God, and the

creator of heaven and earth and all things. While standing on a platform outside of this temple, a man came to me and asked why I had come to Phra Bât? I replied, To distribute books, and to see the place. He requested me to go in and worship. I told him I could not—because I worshipped the Lord Jesus Christ, the true God. He then took hold of my arm to urge me in—but finding me not easily led he let me go, and remarked, “You must leave the place then.” I replied I would neither worship at Phra Bât, nor leave the place. He then left me, apparently very angry and somewhat alarmed—for I had enquired his name of the by-standers, as if I intended to reckon with him hereafter. After he was gone, I deliberately left the premises.

It being evident that there were some very worthless characters at this place, who would do us injury if they had opportunity, and as our books were all disposed of, we now concluded to return. We sent to procure elephants or some other conveyance, but they were all engaged, and we determined to walk back. It was now about nine o'clock, A. M.

Soon after we reached our boat, a battle with brickbats and other missiles commenced between two native boats. The blood was flowing from the head of one of the party. They were, I believe, all Siamese. One of them came to us afterwards for medicine for the wounded person, which I was enabled to give.

We stopped at a number of villages before we reached Ayuthia, at which and the latter place we made a liberal distribution of Siamese tracts. We also distributed a number of Chinese books at Ayuthia. Proceeding thence, we came to a number of Peguan villages, where we could do nothing but hand them the tracts, not being able to utter a sentence of their language. The largest of these, called Sâm Kôk, was perhaps a mile and a half or two miles in length, but mostly situated along the banks of the river. This itself was an interesting field for missionary exertion, containing perhaps five or six thousand inhabitants. When will these multitudes learn to sing of redeeming mercy! On reaching home we found our friends blessed with usual mercies.

During the whole trip we distributed probably not less than 170,000 pages.

Pray with us that the Lord may water the seed thus cast abroad, and that the name of Christ may be glorified by these humble efforts.

### Ottawas in Michigan.

EXTRACTS FROM A LETTER OF MR. SLATER, DATED OTTAWA COLONY, SEPT. 15, 1840.

In the annual report of this mission, Mr. Slater gives the following particulars relative to the

#### *Number and temporal improvement of the Ottawas.*

The colony consists of 26 families containing more than 100 souls. The attention of the natives has been increasingly directed to agriculture, and of some to mechanical pursuits, for a livelihood. They have raised the present season beautiful crops of corn, potatoes, pumpkins, beans, and some wheat: they also raise horses, hogs and chickens. They have raised a sufficient supply of vegetables for their consumption for the season. They have one yoke of oxen, owned in part by them, with which with the assistance of their horses they have ploughed their fields. Most of the natives dwell in comfortable log houses, six of which have been erected the present season. They are anxious to possess cows and sheep.

The number of persons who have been employed at the colony the past year is three, viz: L. Slater, Mrs. Slater, teachers; Norman Patterson, farmer.

The school has been uninterrupted in its operations by sickness as in past seasons. The larger children have been confined to labor with their parents on the farm. The smaller children have attended too inconstantly to make rapid progress. The number on the school list of the winter and summer quarters is twenty-five; all of whom, with the exception of four, are of pure Indian blood. A young man of promise entered the last quarter, who came expressly to attend the school, over fifty miles.

During the last winter most of the natives were absent in hunting, to obtain meat and furs, the latter to exchange for clothing. After sugar-making they returned for the season. They commenced their spring work

with unusual ambition. Several councils were held for the regulation of their conduct during the year. Among other matters the subject of respect towards females was discussed. The chief mentioned that he had noticed a peculiar but happy regard shewn by the white people for females: these were confined to houses, to keep them clean, and to cook, and wash the clothes of the men and children; and the men brought their wood and water for them. When their women went out, they attended them, and waited upon them in and out of their waggons, and were seated by them in meeting. "Now," said he, "we should imitate the white man, and go with our women when they go to trade at the store, and assist in making a proper selection of goods; also in meeting, that our women be seated on benches instead of the floor. Here we sit on benches, while our women are before us on the floor." At one of the councils the white neighbors were called, and it was a reciprocally friendly and happy meeting. It served to remove former prejudices, and excite their affections mutually towards each other.

*Their religious state—Temperance Society—Deaths.*

It was proposed at one of our meetings that we meet for divine instruction every other day in the week, instead of every day, as it would better ensure attendance. The proposition was opposed by some of the church, but as it was the desire of others, they consented. I think the arrangement was judicious, as many more attend. Many of the unconverted speak with interest on the subject of religion, and think they are about good enough to be Christians, when in truth they know not the plague of their own hearts and a penitent sorrow for sin, with a lively faith in Jesus. It has been, and is, my great concern, to know the causes wherefore so few embrace religion. I know the "Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance."

I have thought that, could there be a change for a season by their having another instructor, it might have the effect to arouse their attention. In white congregations the desk is often supplied by strangers, and repeatedly with good results. I have labored thirteen years without much cessation

among the Ottawas, and have raised the sound of alarm through the breaking of the law of God which was published and given on Mount Sinai, and have also proclaimed the love and mercy through our Lord Jesus Christ, exhibited on Calvary, where he groaned, suffered and died for poor sinners. It is my prayer that God would open their eyes to see their lost and undone state.

Last April I officiated for the Comstock branch church, three miles from this. Preached, administered baptism, and broke bread for them. One of the candidates was formerly a member of our family.

In August last a temperance society was re-organized, and fifty-eight signed the pledge.

There have been three deaths, and we may say happy deaths; two were male adults and connected with our church, the other a youth. Shall I say the beauty of the colony is gone? The Lord is able to raise up more who shall adorn their profession by a godly life.

Samuel Beach, who died last April, was one of our eldest scholars. While the small pox was raging on Grand river, and many were dying of that disease among his people, and among the sick was his wife's mother, he ventured with his wife to visit her. He was soon infected with the disease together with his wife, and both with their mother fell victims to it. Samuel was a useful member of our church and colony. His knowledge of letters enabled him to communicate instruction often to the natives in my absence. We hope he has gone where sin and pain will never enter.

Shecohbooze, who died in July, gave brighter evidence of piety and devotion to God. He had a large family, was forty-seven years old, and for the six years he professed religion was never known to drink to excess. He was respected by the white people for his integrity and industry. The church feel the breach which his removal has made.

Mashkeosseja, a youth eight years old, died April 30. He gave evidence of piety, and we trust his spirit has gone to join angels in glory. When I listened to his conversation during his last days, on the love of Christ, I could not doubt that he loved the Savior. His father is one of the last that I baptized, who now feels it his duty to preach the gospel.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

At the annual meeting of the American Board of Commissioners for Foreign Missions, held in September last, at Providence, R. I., several communications were read by the secretaries; from which, as they involve principles of great practical moment, and applicable, to some extent, to all Foreign Missionary Associations, we make the following extracts:

#### *Reinforcement of the Missions.*

It may be the common impression that the longer a mission has been established, and the more successful it has been, the less aid, either in laborers or funds, will it require from the Christian community at home. But a consideration of the circumstances which attend the establishment and progress of a mission will render it evident, that, within certain limits, the reverse of this will generally be the fact.

If a missionary is not permitted to establish himself in a heathen country, the call for either men or funds for that mission ceases, of course.

But let him enter an open and promising field, and you must hear and answer his calls for more missionary laborers and augmented means of operating on the minds of the people. If the people are disposed to read, the men must be sent forth to translate or write the books, and funds must be sent to defray the expense; and both must be increased in proportion to the strength and prevalence of this disposition. If the young are inclined to attend school, the expense of opening schools, and employing teachers, and furnishing books, must be met, and men must be sent to superintend them; and these again must be increased in proportion to the prevalence and strength of the desire for education. In a similar manner, if the missionary is enabled by the Spirit of God to win the heathen in great numbers to Christianity, and to establish churches, it will require additional labor to watch over and instruct them, and to train them to be, in any good measure, intelligent and stable disciples. If he has encouragement to raise up a class of native helpers, his patrons at home must not wonder if he calls loudly for the funds requisite to found seminaries, to provide libraries and apparatus, and to sustain competent teachers. And if his exertions in this respect are blest, his patrons again must not grudge him the means of sup-

porting these native teachers and preachers, whom he has brought forward, and rendering them most highly useful in their labors.

Is not all this in exact accordance with the purpose for which the missionary is sent abroad? He is not sent—he does not surrender himself up to go abroad, to be fettered and circumscribed in his labors, because in that way he will spend little. He goes out to accomplish an object as speedily and effectually as possible—to be as highly useful as his capacities and the openings in divine providence will admit of. If by giving him the press, with the bible and religious tracts in the language of the country, his power to do good can be made like the power of two men; then it should be made so. If by giving him schools, you can add the power of another man, it is right that he should have this increase of ability. If by giving him native preachers and catechists, you can enable him to wield the influence of two additional men, why should he not be enabled thus to multiply himself and enlarge the sphere of his influence? Considering that the churches are solemnly pledged to the work of spreading the gospel over the world, it is for their interest that every man they send forth should thus do the work and exert the influence of five men.

It should be added that the plans of the missionaries are laid with the expectation that there will be a steady increase of men and funds. The few who go forth to establish a mission go forth as pioneers, to explore the country, to spread its condition and wants before the Christian community at home, to lay the foundations of institutions which are to be reared and strengthened and rendered permanent by those who shall come forth to their aid. Were it otherwise, they would not lay their foundations so broad, embracing, besides the direct preaching of the gospel, the translation and preparation of books, the press, with all its means of increasing useful knowledge of every kind, together with the elementary and higher departments of male and female education. For these the way may be prepared, and they may all be commenced and carried forward, in their incipient stages, by a few persons; but in order to give them vigor, and give them their appropriate influence in a benighted, prejudiced, and corrupt community, requires aid from home increasing in proportion to the extent to which these departments of labor are carried, and the effects that are anticipated from them.

The missionaries under the patronage of the Board are, at the present time, asking for additional helpers in their work under peculiar circumstances. The reduction of the pecuniary allowances in the year 1837 gave a shock to the missions wholly unexpected, and more severe than any thing of the kind ever before experienced, arresting their plans, disappointing their hopes, and subjecting them to great and various embarrassments.

During the three years and four months ending with the time when the last reinforcements were sent to the missions early in January, 1837, before a curtailment of the allowances to the missions was determined on, 57 missionaries, 9 physicians, 30 other male and 100 female assistant missionaries, 196 in all, were sent out to strengthen and extend the missions of the Board; while during the same period 12 missionaries, 1 physician, 14 other male, and 35 female assistant missionaries, 62 in all, were removed from the missions by death and other causes, leaving the gain during this period, 45 missionaries, 8 physicians, 16 other male and 65 female assistant missionaries, in all 134 missionary laborers.

During the three years and eight months next following the period just reviewed, that is, from about the 10th of January, 1837, when, in consequence of the inadequacy of the contributions to the treasury, it was found necessary to diminish the allowances to the missions; down to the present meeting of the Board, the reinforcements sent to the missions have amounted to only 25 missionaries, 2 physicians, 5 other male, and 44 female assistant missionaries,—in all 76; while the number removed from their work by death or other causes, embraces 22 missionaries, 3 physicians, 16 other male, and 51 female assistant missionaries,—in all 92; leaving the number of ordained missionaries only three greater, and the whole number of missionaries and assistants 15 less at the present time, than it was in January, 1837, when the curtailment was determined upon.

At this time also there are eight missionaries, two male, and five female assistants now absent from their respective stations, on visits to this country for the recovery of their health and other causes.

The missions being in this situation, an inquiry of much importance arises respecting the prospect of meeting the deficiency. Previous to the reduction of the pecuniary allowances to the missions, and the detention of missionary candidates in 1837, under the system of agency then employed, the number of persons who offered themselves for the missionary work, was steady

increasing. The call to consider the subject of personal duty was made not only in the theological seminary, but also in the college and in the preparatory school, and was often one of the first questions which the heart and the conscience of the young convert prompted him to decide. During the year 1836 and the early part of 1837, the number of appointments made was greater than during any other period of the same length. But the deficiency of funds caused missionaries to be detained in suspense, and rendered the time of their entering on missionary labors remote or uncertain. This influence went back to the theological seminaries, and the consequence there was that many of those who had consecrated themselves to the missionary work, forebore to offer themselves, and went into other fields of labor. The influence went back farther into colleges and preparatory schools, and directed the thoughts of many young men, up to that time fixed on serving Christ among the heathen, into other channels. More than this. Not a few of those who had been actually appointed and designated to their respective fields of labor, seeing how uncertain was the time of their departure, and pressed by various circumstances, relinquished the foreign service, and were released from their connection with the Board. More than twenty persons of this class have been diverted from a mission to the heathen during the last three years.

It should constantly be borne in mind by the patrons of the Board, that the condition of the treasury has a direct and important bearing on the number of candidates for the missionary work. It was the ample contributions which flowed into the treasury from 1831 to 1836, that so greatly increased the number of missionary candidates during those years; and it has been the deficiency of the contributions during the last four years, that has so reduced the number of candidates, and seems likely for years to come to leave the missions in great embarrassment for want of men. If, therefore, the friends of missions would not have a deficiency of men, they must take care that there is no real or apprehended deficiency of funds. And probably the surest method to increase the number of missionary candidates to meet the present wants of the missions, so far as any human instrumentality is to accomplish it, is to provide amply the means of sending them forth without delay.

It ought to be added that, at all times, and especially in the existing circumstances of many of the missions, young men of eminent intellectual ability and attainments are required. If it required the collected



wisdom and learning of England to prepare the received version of our Bible, it surely requires no less wisdom and learning in the translators, when the task is to be performed by two or three individuals, and when the meaning of the Scriptures is to be transferred to languages foreign to the translators, and languages too, known to be barren of all terms expressing ideas on intellectual and theological subjects. If the highest order of intellect and the richest attainments among us are required to train our young men for the sacred ministry, and for other offices of instruction and influence, why should it be expected that men of less capacity and acquisitions should successfully accomplish a similar work in a heathen land, and with incomparably fewer advantages? If our invaluable social, literary, and religious institutions are, under God, to be ascribed to the uncommon wisdom and piety of our ancestors, how can we expect similar institutions to be introduced so as successfully to encounter the prejudices of heathen tribes, and supplant pagan institutions, by men of ordinary learning and wisdom?—[*Mr. Greene.*

*The importance of systematic contributions to the missionary cause.*

The importance of systematic and steady contributions, made at regular intervals, by all who love the cause of missions, does not seem to be duly appreciated by many friends of the Board. To some of our great benevolent institutions it makes little difference whether the funds needed by them are received early or late in the year, to whose current expenses they are to be applied. Even a considerable fluctuation in the amount of their receipts from year to year, though a source of much labor and anxiety to those who bear the responsibility of conducting their operations, does not permanently derange their plans, or impair their strength. They are compelled to move more slowly while the pressure lasts, but have every thing ready for accelerated speed, as soon as it is removed. What is lost by diminished resources, in one year, may be regained in the next, by the awakened zeal and augmented liberality of their patrons.

With this Board the case is widely different. The number and extent of the missions, and the various departments of labor in which they are engaged; their remoteness from each other, and the different forms of society and grades of civilization of the people among whom they are planted; and the great distance of most of them from the common centre of operations and source of supplies; make it necessary that the pecuniary arrangements for their

support should be completed and made known to them many months before the funds are actually needed to meet current expenses. Accordingly the Board have made it the duty of the Prudential Committee to limit the annual expenses of each mission. And in order to this, they have required each mission to make out a detailed estimate of its probable expenditure, and to send it to the Committee, in season to have it acted upon by them, and the result made known to the mission, before the time for the expenditure arrives. This process, in the case of the more distant missions, which are also the largest and most expensive, requires from twelve to eighteen months for its completion. Thus the estimates of the missions for 1841, were made and sent home many months ago. The Committee have already acted upon them, and the missions have been informed what amount has been appropriated to their use and may be expected by them during that year. On the faith of these appropriations the missions make their arrangements for the wants of their families, the employment of native helpers, the support of schools and seminaries, and the operations of the press during the year.

Upon this system of appropriation and expenditure, it is easy to see that any considerable fluctuation in the receipts of the Board from year to year, or even in corresponding parts of successive years, must cause great perplexity and embarrassment, and may be productive of serious and lasting injury. The funds to be collected during the coming year, have been already appropriated. They are pledged to meet expenses that will accrue some months hence, in Central and Southern and Eastern Asia; in Western and Southern Africa; and on the shores and Islands of the Pacific Ocean. In thus anticipating the resources of the Board, the Committee must be guided by past experience, and by the actual condition of the treasury at the time of making the appropriations. If the contributions of their patrons are unsteady and impulsive, if they vary, like the price of stocks, with every fluctuation of the business or currency of our country, by what principles shall the Committee be guided in this responsible work?

So remote are the missions, that if, as the time draws near for transmitting to them the funds appropriated to their support, a falling off in the receipts deprives the Committee of the anticipated means, it is too late to advise them of the failure. Their arrangements and engagements are already made for the year, and they must suffer the embarrassment and distress consequent upon disappointment; and what is

worse even than the derangement of their plans and the interruption of their labors, their converts and the heathen around them, unable to understand the reason of this failure, lose confidence in their wisdom and integrity, and in the stability and permanence of their resources and their work. Is it any wonder when such things take place, that the ungodly triumph; the timid despond; the hearts of the missionaries are depressed and their health fails, and they are compelled to leave their fields of labor, or go down prematurely to the grave? The loss and suffering of various kinds, resulting from the unsteady support given to the Board, for the last four years, cannot be measured, or fully known, until the coming day that shall bring all secret things to light.

Again, remittances to the distant missions are made with far more ease, safety, expedition and economy in the form of bills drawn by the treasurer of the Board on its bankers in London, in favor of the treasurers of the missions, than they could be in any other way. These bills are readily converted into current funds, in all the great commercial marts of the eastern world. For years past, almost all remittances have been made in this form. How disastrous would be the consequences to a mission, if one of the bills drawn in its favor should be dishonored! How vital to the prosperity of the Board is its commercial credit, not only at home, where its character and resources are familiarly known, but abroad, and through the commercial world! But prompt and punctual payments are the life of credit. And these cannot be made without regular and steady receipts, such as may be relied on from month to month and from year to year.

The injurious effects of changes in the condition and prospects of the treasury, on the feelings and course of appointed missionaries, and of young men preparing for the ministry who are candidates for missionary appointment, or who ought to be so, is another serious consideration connected with this subject.

Until recently the Committee have not for many years been obliged to detain, for any length of time, young men who were ready and whose services were needed in the foreign field. And the cases were rare in which any who had been once appointed, failed to go out to the work. But since 1837, it has been necessary to make all appointments on the express condition that the candidates should not be sent out, until the state of the treasury should warrant it. Under this condition many young men have been detained; some of them more than two years. Last year, thirteen who had

been thus held in suspense, asked and received a release from their connection with the Board, and eight this year. Among the most frequent inquiries of young men who are agitating the question of making an offer of themselves to the Board, are such as these: Will the Board be able to send us out? If we should be appointed, how soon may we expect to go forth? Have you not already men under appointment whom you are obliged to detain for want of funds? Why should we offer, when you have more than you can send out already? When the receipts of the Board are unsteady and fluctuating, it is manifest that no definite answer can be given to such inquiries, and equally manifest, that our inability to answer them, tends to lessen the number and damp the zeal of missionary candidates. Such are some of the evils growing out of irregularity in the receipts of the Board, and illustrating the importance of systematic and steady contributions.

But how may these be secured?

In proportion as the funds of the Board are contributed in large sums, by a few persons, they must be affected by every change in the trade or currency of the country. Such contributions are made for the most part by persons largely engaged in business, whose ability to give varies with a thousand unforeseen contingencies. On the other hand, in proportion as the number of individuals by whom a given amount is contributed, increases, their ability to make good that amount from year to year is less liable to change. Let each of the 300,000 members of churches that profess to support the Board, be applied to to contribute his proportion of the \$300,000 needed for the next year, and we may calculate with far more confidence on receiving that amount, and on its continuance and increase from year to year, than if reliance be placed, as it now is, upon one third or one fourth of the whole number, whatever may be their present ability and willingness to contribute. This then is what is wanting to secure, by the blessing of God, that steady pecuniary support which is so vital to the prosperity of the missionary cause; *application at stated times to all its friends* to aid it, as the Lord has prospered every man.

No other plan for doing this has yet been devised, so effectual as that of appointing collectors in each church, who shall go out, after the subject has been presented from the pulpit, and call upon every one not known to be hostile to missions. That plan has been pursued with signal success by many churches during the last year. Let it be universally adopted and faithfully

executed, at a stated time every year, in every parish, association, conference, and presbytery, professing to co-operate with the Board, and the object will be secured.

The particular form of organization for this purpose is a matter of no great importance, provided the thing itself is done at the proper time. Let each church or session or pastor select the time and mode, best suited to their peculiar circumstances, and to the claims of other objects. Only let them see to it, that personal application is made, once a year, at a stated time, to every individual friendly to the cause. The Committee will then know what means of support for the mission they may expect to receive, and at what time. Greater steadiness and confidence and efficiency will be imparted to the whole system of means for spreading among the perishing the knowledge of salvation.—[*Mr. Armstrong.*

#### London Missionary Society.

The following passages are given in the (London) Missionary Register from addresses recently made at several religious anniversaries, by Rev. R. Moffat, late missionary at Lattakoo, South Africa.

#### *Great change effected by the Scriptures among the Bechuans.*

It never entered into my mind, during my twenty-three years' labor in the interior of Africa, that I should ever return to my own land. I have lived and labored in the acquisition of more than one language; and have often endeavored to forget my own tongue, in order that I might obtain a fluency in the language of that country for which I intended to spend and to be spent. You will, therefore, not wonder, if I do not speak altogether as I ought to speak; professing to be, as I am, an Englishman.

But my object, in standing up to address you at this time, is to state what the Scripture has done in those dark regions where my lot has been cast. In what state did the Missionaries find the Bechuans, when they first went to that dark and benighted country? They had no Bible: they had never heard of the Word of God: they had never heard of a God: they were ignorant of the past, and of the future perfectly unconscious. Such was the situation of thousands and tens of thousands who inhabit those regions. I have passed through many tribes: I have conversed with many others who came from interior nations; and I never found, in all my inquiries with respect to their knowledge of divine things,

that they had one ray of light to give them any idea of a future state of being: nothing remained for them, but dismal, dreary annihilation.

But let me direct your attention to what has been accomplished among those people, by means of the words of eternal life. Terrible and long was the night, and laborious the toil, before we saw the first-fruits of our labor—before we saw sinners yield obedience to that Jesus, of whom they long used to speak with the utmost contempt and scorn. Often did the natives tell us, "You talk about King Jesus—you talk about Jehovah: let us see the first Bechuana who will bow to that Jesus!" But the time is come, when we can point, not to one, but to hundreds, who have yielded obedience to our Lord Jesus Christ—who are now adorning the Gospel which they believe—who are living epistles, known and read of all the heathen around, who wonder at, admire, and hate the change. Yes, so great is the change which has taken place, that those who still stand aloof look on with amazement, to see the robber become honest—to see the unclean become chaste—to see the murderer become feeling—and to see individuals, who were once a terror to all around them, shedding tears of contrition and sorrow over the sins that they have committed.

The nations around say, "How comes this change?"—A stranger, coming from the interior, met, at a little village, with some youths who had books in their hands. He wished to know what the things were which they looked at so earnestly. He examined the books; but he could not see as they could; and he said, what fools they were to talk to such a thing as that! They said, "We do not talk to the book: it is the book which is talking to us." At the next village he met with two females with children in their arms, sitting, and reading the Gospel of St Luke, which had been translated, and printed by this Society\*; he again put the question—"What things are these which you are turning over and over? what in the world is this that I see among the people? Is it food?" They said, "No; it is the Word of God."—"Does it speak?" "Yes," was the reply; "it speaks to the heart." He shook his head, and went on his journey, to a Chief of a tribe; and he told him what he had seen. To his surprise, the children of the Chief came in, and a native, with books in their hands. He thought, What can be the meaning of this wonder? He said to the Chief, "Pray, father, unravel my confused thoughts, and open these dark eyes of mine, if you can;

\* The B. & F. Bible Soc.

for I cannot see. What is come over your people? They look at things, and talk to things, that cannot talk again." "Ah," said the Chief, "I will explain it—I will unravel it to you." The man sat down, and the Chief opened his lips in wisdom: he said, "These are the books brought by the teachers to instruct us." The man said, "Did the teachers make them?" "No," said he: "we thought at first that the Missionaries made them, but we found afterward that these books were God's books." "How did you find that out?" "Because we saw that they turned people upside down: they made people new: they separated between father and son, mother and daughter. They made such a revolution among the people, that we were afraid we should all be made over again." "Do you believe this?" "Yes." "And why?" "Because I can't dance any more: I can't sing any more: I can't keep a harem: therefore I was afraid we should all be turned upside down. But I know the secret. There is my son: I see him, but he is not mine: he is dead to me through these books." "Why?" "Because he is alive to God." But the astonished wanderer asked, "Do they eat the books?" "No: they eat them with the soul, not with the mouth: they digest them with the heart—they do not chew them with their teeth." "How is it," said the man, "that any thing external can produce such a change as you describe?" My friends, I ask you the same question: how could this change have been effected: by the translation of the Gospel of St. Luke, if it had not been accompanied by the Spirit of God? I have known individuals to come hundreds of miles, to obtain copies of St. Luke. Yes: they have come, and driven sheep before them, to obtain these copies. They did not intend to beg them, but to buy them. And could you have beheld with what gratitude and feeling they received these portions of God's Word, you would be animated more and more, to go on in the blessed work of preparing the Word of God for these dark benighted nations. I have known families travel fifty or sixty miles, with their babes on their shoulders, to come and ask for the Word of God. And why? Because they had acquired, at a distance, the knowledge of reading; and they had a feeling that they ought to buy this Word, not to beg it. And I have seen them receive portions of St. Luke—and weep over them—and grasp them to their bosoms—and shed tears of thankfulness, till I have said, to more than one, "You will spoil your books with your tears."

Once, an individual came to me, to

speaking about his soul. (I merely give you this as one instance—I could give many.) I said to him, "How did you become acquainted with this Jesus, seeing you live in a desert?" He said, "I was wandering to such a place—a weary journey—and I sat down to rest myself by the side of a shepherd; and that shepherd was talking to something which I could not understand. I asked what it was. He said, 'I am reading.' I inquired what the book was, and desired him to explain it to me. The shepherd said, 'I am too young in the doctrine of God to explain it to you; but I will tell you what I know. I have heard that this is the Word of God: it was given to us to make our dark hearts light; to turn our foolishness into wisdom; and to tell us, that, after we have lived well here, we shall go to another world hereafter.'"—"Pray read to me that Word," said this wild heathen. The shepherd complied, and read from the Gospel of St. Luke, about the shepherds to whom the heavenly hosts spake of the birth of Jesus. He heard how the shepherds left their flocks, and went to Bethlehem to see the Savior; and he went home, thinking how great that Savior must be, who could induce shepherds to leave their flocks to go to see him. And why did the man reason thus? Because all that they value is their herds and flocks: a Bechuana will leave his wife and children, but not his flocks: they are more precious to him than every thing else; and therefore, if these shepherds left their flocks to go and see the Savior, it was natural for him to conclude that that must be a great Savior indeed. This man came to me, to obtain the knowledge of reading, and returned home with the Gospel of Luke. Some time after, a person, to whom this individual was indebted, went to him, and said: "Friend, pay me what thou owest." He replied, "I have not wherewith to pay you." He said, "You have got a Gospel of Luke: give me that, and I will care nothing about my sheep that you owe me: you promised me a fat sheep; but give me your Gospel of Luke, and I will say no more." He replied, "No, I will never part with the Gospel of Luke: it was that Gospel that led my soul to the spot where the infant Savior lay."

In one of my journeys in a village, I met a young man and a number of women: he was exhorting them to be faithful and zealous, and diligent in reading the Scriptures. He said to me, "I would like to ask you one question; and it is one that has made us talk a great deal. But you have so much wisdom, that I am ashamed to ask you." "What is it?" said I. At last he said: "Did those holy men, who

wrote the Word of God, know that there were Bechuanas in the world?" My reply was, that certainly the Word of God was intended for all men: "but what is your opinion?" said I. He said, "I think they did; because the Word of God describes every sin which the wicked Bechuanas have in their hearts: you know that they are the most wicked people in the world, and it is all described in that book; so that those who are unconverted do not like to hear us read, because they say that we are turning their hearts inside out."

Yes! the Bechuanas were certainly degraded, ignorant, brutal: but let us look now at what the Gospel has accomplished among that people, who were truly once *not a people*. Instead of the festive dance and the obscene song, the shout of revelry over slaughtered mothers and slaughtered infants, you may now hear the songs of Zion sung in a strange land—in heathen hamlets, which never before heard anything but the sounds of war and obscene mirth. There you may see the father of the family take portions of the Word of God, and his hymn-book, and sit and read, and sing the praises of Jehovah, and then kneel at his family altar: and there are all the feelings which, as some will have it, are not to be found in African hearts.—But I know African hearts and African heads; and I know that there are materials there, which only want working, to make the African head equal to the head of the European. The soil is as good as the soil of the human heart in any country; and, if we pursue our work, Africa shall yet again become what she once was, when she sent forth her Orators, her Generals, and her Nobles; aye, and her Bishops to the Church, and her martyrs to the flame.

*Interesting Intercourse with a Native Chief.*

Four or five years ago a stranger came to my house. He rode on an ox; accompanied by an attendant, who also rode on one. I was standing before my door, when the stranger came up. Without speaking, he jumped off the ox, and came and shook hands with me. I said, "Friend, from whence comest thou?" He did not reply. I put the question again. He then said, "I come from a great distance, and I come to see you—even you." I thought it possible that he might have come to see me on account of my appearance, which must have been rather odd, especially as I had my beard a foot long. He looked exceedingly grave at me, and said, "I have long wished to see you: I have heard much of you, and my heart is white now I behold you." I took him into the house, and we conversed about the things of the country. I took a

proof-sheet to our printing-office, and on my return he seemed drowned in thought. I asked him the news of his country. "We have no news there—all is the same that it was in the beginning. We know nothing about any news or change. Here is the place for news; for I hear that all things are made new."

I pointed out a place on my premises where he could sleep; and told a boy to tell him that I should send some food. The boy returned, and said that he had brought plenty of food with him. I thought he was the most extraordinary stranger that I ever saw; for all the multitudes who have visited my house, and made it a caravansary—among whom were kings, queens, dukes, princes, noble and ignoble—all came hungry, and all came to be fed by me; but this man brought a supply with him, and intended to stop a day or two. The next morning he returned to the house, and sat down, and we conversed for hours. I felt a peculiar interest in him. He prepared to leave that evening, and when we parted he said, "Friend, I have seen you, and I return to my home," about 130 miles distant, "with a heart delighted. I have heard the words of thy mouth, and thy words I shall endeavour to take care of in my heart; but I am too young, and have but yesterday been born; and it is only now that my ears begin to hear those things which have made this place a great place, and this people a great people"—he referred to the influences of the Gospel, as he witnessed it before his eyes.

About a month afterward he paid me another visit, and heard more of the things of God. He parted with me sighing and weeping, because he was obliged to return home without having his heart filled with joy; for he knew what it was to mourn and weep over his sin. He said to me, "O my friend, visit me! O my father, visit my people!"—I engaged to do so. The time came; and, after passing through populous towns, where I preached the Gospel to thousands, I arrived at his town late on Saturday evening. I was in advance of the waggon. The moment I entered the village, where never Missionary had been before, it was sounded, that the Teacher was come; and I was surrounded, fairly wedged in—young and old, mothers, children, and every one rejoicing to see the stranger. It being too late to preach that evening, I retired to rest about twelve o'clock. When I arose in the morning, and opened the tent, to my amazement the whole population of the village were assembled before my waggon, waiting for me to open my lips and speak to them about Jesus. I preached to them on the *grace of God, which bringeth salvation,*

which had appeared unto all men. They listened with attention; and were filled with amazement when I told them of the love of God to a fallen world. They separated, after hearing me preach; and in an hour they came back, all of one mind, and requested me to preach the word over again. I told them that I wanted some coffee, not having had any breakfast. One of them immediately brought me a vessel full of milk, and they expected that I should preach to them again directly. They all stood round; for they had no idea of sitting, and you could have heard a pin drop in that multitude. I preached to them for the space of an hour and a half. In the evening, the bright moon rose upon another swarthy congregation, and by moonlight I read the hymns and the text. We sang the songs of Zion; and I preached to them of Creation, Providence, and Redemption. I could hear the heaving sigh, and see the glistening tear upon the swarthy cheek.

Among that people, there is now a Christian church. The Chief who came to visit me is a lovely example of the grace of the Savior. His brother is a native teacher and schoolmaster among them. Many of them are now able to read in their own language the wonderful works of God.

#### *Filial Love in a Converted Heathen.*

On entering a house to attend a sick child, I said to the mother, who was weeping, "My child"—(for so we speak—she was a convert)—"what aileth thee? Is the baby still ill?" "No, no," she replied, with a heavy sigh.—"Why do you weep then?" "Oh, my mother!" was her reply.—"Which? your mother-in-law?" "No, not my mother-in-law; my own dear mother who bore me!" and she paused and sobbed, as if her very heart would burst through her bosom. I said, "What is the matter with your mother?" Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, "My mother" (who was still in her native district, from whence this daughter had been brought captive)—"my mother will never see this book! my mother will never hear the glad tidings of this book!" and sighing and sobbing again, she looked to heaven, and breathed a prayer. It was, "my mother, my mother! she will never hear that glad sound that I have heard! the light that shone on me will never shine on her! she will never taste that love of the Savior which I have tasted!"—Oh, could you have witnessed that sable daughter of Africa weeping for a far-distant mother, and looking heavenward and saying, "My mother—my mother!"

#### CHURCH MISSIONARY SOCIETY.

##### *Summary of the Fortieth Report.*

*Missions*, 11.—*Stations*, 95: being in Western Africa, 12; South Africa, 1; Mediterranean, 5; China, 1; North India, 14; South India, 15; Western India, 2; Ceylon, 4; Australasia, 13; West Indies and Guiana, 24; N. W. America, 4.—*Laborers* (including wives), 931; and consisting of 82 English, 13 Lutheran, and 9 native or country-born clergymen, of whom 68 are married; 77 European lay-assistants, of whom 43 are married; 5 European female teachers; and 590 native or country-born male and 44 female assistants—*Attendants on Public Worship*, 43,586—*Communicants*, 3050—*Schools*, 548—*Scholars*, 28,849; consisting of 12,460 boys, 3049 girls, 9968 youths and adults, and 3372 of whom the sex is not specified.

The numbers given under the heads of attendants and communicants are very imperfect, on account of no returns from some of the stations, or defective ones from others. Scholars are not generally included in the number of attendants on public worship; though in some of the returns they have, it is believed, been reckoned.

##### *Finances.*

The receipts of the year, on account of the general fund, amounted to 100,252*l.* 6*s.* 2*d.* This sum, however, includes remittances to the amount of 4000*l.*, which belonged to the income of the preceding year.

Total amount of expenditure, 90,901*l.* 8*s.* 4*d.*

##### *Missionaries sent out.*

During the year there have been sent forth, seventeen ordained missionaries, and five catechists; including seven ordained missionaries, who have returned to their stations. Twelve of these being married, the total number of individuals is thirty-four.

##### *Earnest Call for more Laborers.*

Your Committee feel it to be nothing less than a bounden duty unceasingly to repeat the question—"Who are they that will go forth as missionaries in the name of the Lord?" Might it not be expected, from our various seminaries of sound learning and religious education, and especially from the universities of our land, that they should send forth their fifties and their hundreds, to preach among the Gentiles the unsearchable riches of Christ? Would it not be a glory to Britain thus to act, as a self-denying nation? Would it not re-act as a bless-

ing to our church herself, were she to send forth her sons and daughters, not grudging the very best of them, to live and die in this noblest of all earthly services.

But your Committee would still bear in mind, that, unless the Spirit of God be vouchsafed to the church, all the appeals and exertions made, either at home or abroad, will be in vain. It will be but *lost labor, to rise up early, and late take rest, and eat the bread of carefulness*, unless the prayer of faith draw down the promised blessing from on high. *Not by power, not by might, but by my Spirit, saith the Lord of Hosts.* This is the memorial of the church, throughout all generations.

### Intelligence.

*Reported death of Miss Macomber.* A late number of the Asiatic Journal of Calcutta, as we are informed, announces the death of Miss Eleanor Macomber at Maulmain on the 15th of April. Our latest direct intelligence from that station is only to April 3. The last communication from Miss Macomber was dated at Don Yahn near the close of 1839, at which time, having closed her school for a season, she was intending to visit several neighboring villages.

*Departure of Missionaries.* Rev. Ambler Edson, graduate of Hamilton Literary and Theological Institution, in 1838, and late pastor of the Baptist church at Plymouth, Vt., having been appointed Government teacher of the Otoes in place of Rev. Mr. Merrill, deceased, left this city for Shawanoe, with his wife, Mrs. Temperance P. Bruce Edson, on the 27th of October last, under the direction of this Board.

### Donations,

FROM OCT. 1 TO NOV. 1, 1840.

#### Nova Scotia.

Nova Scotia Baptist Foreign Mission Society, J. W. Nutting tr., for Burman mission,	65,25	
“ “ bible,	9,00	74,25

#### Maine.

Farmington, Baptist church, mon. con., E. Childs treasurer, per Charles Simonds,	3,50	
Washington Association, Theophilus Wilder treasurer, East Machias Baptist church,	9,00	
Rev. Mr. Boynton	1,00	
per A. Hayden & Son,	10,00	
Penobscot Aux. Society, J. Huntington treasurer, per E. Parker,	56,00	
Barrington, Bap. ch., per G. D. King,	9,00	
Freeport, per Rev. D. C. Haynes,	4,75	
Oxford Co. Foreign Mission Soc., A. Bumpus tr., per Rev. T. O. Lincoln,	25,35	

Topsham, Baptist ch., mon. con., David Scribner tr., per Rev. H. Seaver,	26,00	
Piscataquis Association, Rev. L. Bradford tr., widow's mite,	1,00	
Cambridge, Baptist ch.	3,00	
per Rev. Horace Seaver,	4,00	
	138,60	

#### Vermont.

Shaftsbury, 1st Baptist church and congregation,	9,50	
“ 3d do. do. do.	1,75	
per Rev. D. C. Haynes,	11,25	
Windham Co. Bap. Association, P. Howard tr., per J. Charter, for printing the bible in Burmah,	10,00	
Vermont Bap. Asso., coll.,	29,06	
Miss Susan Kinne	5,00	
Mrs. Zuba Keyes	2,00	
David Avery	2,00	
per Rev. A. Bennett, agent of the Board,	38,06	
	59,31	

#### Massachusetts.

Haverhill, Rev. George Keely, for Burman mission,	5,00	
“ foreign translations,	2,50	7,50
Hardwick, Rev. E. Burt, for Burman mission, per Rev. C. Train,	1,00	
Salem Baptist Association, M. Shepard tr., for support of a native Karen preacher, for general purposes,	4,50 1076,92	1081,42
Woburn, Juvenile Bible Society, per Mrs. L. W. Hooper, for bible in Burmah,	12,00	
Cambridge, Female Judson Soc., Mrs. M. F. Cook tr., per Levi Farwell,	41,81	
Cambridge, 2d Baptist church, mon. con., per N. Hamond,	20,00	
West Cambridge, Bap. ch., mon. con., per Rev. Mr. Tingley,	10,00	
Seekonk, Rev. J. Allen	1,00	
Old Colony Baptist Mission Soc., L. Peirce tr., per E. Earle,	100,00	
Tyngsboro', Mrs. Alatheia Winn, per Rev. Mr. Parkhurst,	5,00	
Fall River, per Rev. A. Bennett, agent of the Board,	15,10	
Taunton Baptist Association, S. L. French tr., collection taken at Association,	23,00	
Seekonk, Baptist church,	1,12	24,12
Boston, Mrs. F., for Burman bible, per Rev. Mr. Stow,	1,00	
“ a member of the 1st Free Baptist church,	50,00	
“ Missionary Soc. of the 1st Bap. ch. Sab. school, D. P. Simpson tr., for the Hague school,	20,00	
“ Boylston st. Bap. ch. mon. con.,	30,20	
“ Charles st. do. do. do.	16,18	
“ Federal st. do. do. do.	25,26	
“ Baldwin Place do. do. do., for tracts in Burmah,	20,25	
Siamese testament,	17,27	
general purposes,	7,75	
	45,27	
	1506,86	

*Rhode Island.*

Fruit Hill, Baptist church, mon. con.,	3,00	
“ “ Sab. school, for Burman Sab. schools,	5,00	
per S. Belden,	—	3,00
Newport, 2d Baptist ch., Foreign Mission Society, for support of a native preacher,	85,00	
Bristol	3,25	
per Rev. A. Bennett, agent of the Board,	—	38,25
		<u>96,25</u>

*Connecticut.*

Thompson, Baptist church and congregation	53,00	
Ashford, a few individuals	4,00	
Willington	11,48	
Tolland, mon. concert,	3,00	
“ Rev. Mr. Barrows	1,00	
	—	4,00
Tariffville, Miss Roberts	2,00	
Middletown, 1st church and congregation	100,00	
New London, Mr. Williams	1,00	
per Rev. D. C. Haynes,	—	175,48
Hartford, a friend to missions	25,00	
		<u>200,48</u>

*New York.*

Franklin Baptist Association, M. Jackson tr.,	57,29	
Fort Covington, Baptist ch., J. Wallace tr.,	34,00	
Union Baptist Association, Samuel McCord tr.,	94,50	
Chautauque Association, Josiah Moore tr.,	35,82	
per William Colgate,	—	221,61
Oneida Co. For. Mission Society, D. Bennett tr., a friend, at the anniversary,	1,00	
Floyd, Baptist church, per G. Townsend,	5,83	
“ a friend to missions,	2,00	
Waterville, Baptist ch., per Mr. Grant,	63,25	
do. do. do. avails of gold beads,	3,81	
Broad st. Baptist Sabbath School Society	25,76	
Trenton Falls, a fem. friend	2,00	
New Hartford, Mrs. Risley, for Burman mission,	1,00	
		104,65
North East, Female Missionary Soc., Mrs. L. M. Dean tr.,	26,00	
Pine Plains, ch., mon. con.,	3,62	
per Rev. H. Malcom,	—	34,62
New York city, Amity st. Baptist ch., for Burman bible,	10,50	
for Karen bible,	10,33	
per H. P. Freeman,	—	20,83
Alvin Kellog	1,00	
Justin Babcock	1,00	
B. Saunders	.25	
Avails of jewelry sold	3,75	
Mrs. Mary Brown	1,00	
Georgetown, Baptist church	9,00	
Peterboro’, “ “	11,03	
Cazenovia, “ “	18,50	
Madison Association, col.,	23,15	
Homer, monthly concert,	20,18	
Cortland Association, col.,	29,65	
Freetown, Fem. Miss. Soc.	3,35	
Joel Call	1,00	
Milan, Female Miss. Soc.	3,18	

Steuben Association, per Rev. O. Montague,	172,00	
Oneida Welch Baptist Miss. Soc., per T. Baldwin, tr.,	63,32	
Rev. Lewis Leonard	5,00	
Rev. R. Winagar	3,25	
Rensselaerville Association, Rev. C. Herrick tr.,	119,81	
Durham, collection,	27,30	
Fort Ann, “	8,00	
Kingsbury, “	20,60	
Oakfield and Alabama, ch., per Rev. S. Marshall,	16,50	
Middlebury, 2d Baptist ch.	3,75	
per Rev. A. Bennett, ag’t.	—	570,57
of the Board,		<u>952,28</u>

*Pennsylvania.*

Stephentown Baptist Association, G. W. Glass tr.,	107,44	
Bridgewater Association, per M. S. Wilson,	60,00	
Bradford, do. do. do.	25,82	
per William Colgate,	—	193,26
Alleghany, Baptist church, per Rev. S. Miles,	2,50	
Milesburg, Baptist church, per Joseph Miles,	15,00	
Philadelphia, Mrs. J. Davis, per Rev. G. Higgins,	50,00	
“ Mrs. Angelica Bishop	7,00	
“ Mrs. Catharine Strine	3,00	
“ Association, J. Taylor tr., 2d Baptist church,	20,00	
Central Union Asso., I. Reed tr., Vincent, Bap. ch.	12,70	
Union Milestown, do.	3,50	
Willistown, do.	7,18	
		23,38
Centre Association, per J. Miles, tr.,	20,00	
Freeport, Baptist ch., mon. con., per Rev. E. M. Miles,	8,00	
per Rev. B. R. Loxley,	—	148,88
Bradford Association, per Rev. J. R. Burdick,	13,23	
Canton, ch. and cong., do.	6,77	
per Rev. A. Bennett, ag’t.,	—	20,00
Ex. Com. of the Am. Anti-Slavery Convention, S. G. Shipley tr., Pittsburg, Baptist Anti-Slavery Soc. of the 1st ch., for mission in the interior of Africa, per B. L. Falmostock, tr.,	44,00	
Pittsburg, Juv. Miss. Soc. of do. for do., per James I. Martin, tr.,	25,00	
		69,00
		<u>431,14</u>

*Ohio.*

Bedford, Baptist ch., Thos. Cox sec., per Rev. S. R. Willard,	5,00
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*Legacies.*

Winthrop, Me., Mrs. Michael Capen, deceased, per Mrs. Dorcas Littlefield,	20,00
Mansfield, Ms., Miss Maria Newcomb, dec’d, per Rev. C. Sibley,	20,00
S. Conklin, N. Y., deceased, per Mrs. Phebe Conklin, (in part), per Rev. A. Bennett, agent,	240,00
	<u>280,00</u>

\$374,17

H. LINCOLN, Treasurer.









